



*Millennial Star*

# THE MILLENNIAL STAR

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# *Pattern for Living*

**A** LOOK at men about us will reveal that their important doings are preceded by careful planning. There are first, ideas. Ideas become visions and are reproduced in blue prints, patterns, moulds, and precise specifications before actual work begins. No project of importance is safe to start without such thoughtful planning and engineering.

Problems are anticipated in advance and provisions made to overcome them. The more intelligent and experienced men become the further they plan ahead; the greater their vision, the less risks taken involving defeat and failure.

What is manifestly true in the material works of men ought to be all the more essential in the things of the spirit—so much more is at stake—a few years against an eternity. The works of our hands are like vapour and pass away, but our souls will go on for ever.

We have not been left without a "PLAN". The Wisest of Planners has foreseen the problems of mortality and provided the blueprints and specifications to be followed. We need only to be interested and farsighted enough to apply them. They are found essentially in the writings of Prophets of the past and expanded and interpreted by LIVING PROPHETS. They are the same given to Father Adam "by holy angels sent forth from the presence of God."

We have them today in greater detail than any preceding generation. They are the FULLNESS OF THE GOSPEL OF JESUS CHRIST.

The basic outline of which reveals:

WE CAME from somewhere and are going somewhere—life is not just an accident.

WE HAVE a Father in Heaven and He wants us back in His presence. His Son Jesus Christ is the centre of the plan that makes this possible.

WE WILL be held accountable for our actions—it does matter how we think and act.

THE ROAD to eternal life is narrow and requires more careful planning and sacrifice than the broad road that limits our progress.

THE THINGS OF VALUE in this life and the life to come can be had only on condition of obedience to divine law.

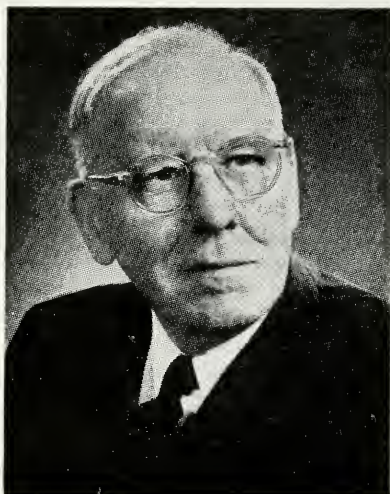
A LIFE builded upon divine truth is on a foundation of solid rock that will defy the storms and tempests of life to wear them away.

This knowledge and what it implies provides a perfect pattern for building a successful life.

The highest wisdom would suggest we order our life accordingly.

C.G.M.K.

# SAUL . . . and SAINT PAUL



by **ELDER GEORGE Q. MORRIS**  
*of the*  
*Council of the Twelve*

*Elder Morris has a record of lifelong activity in the Church. He filled a mission to Great Britain, 1899-1902, and has since served in the capacities of a bishop, a member of the YMMIA general board, YMMIA general superintendent, President of the Eastern States Mission, and Assistant to the Council of the Twelve Apostles. He was ordained a member of the Council of the Twelve in April, 1954.*

**T**H**ES**E names represent two diverse personalities, two lives entirely contradictory, yet belong to the same individual. Saul was a Jew of Tarsas, a "free born" Roman citizen sent to Jerusalem to be educated at the feet of Gamaliel, a Jewish scholar of renown. He had a brilliant intellect, keen and penetrating mind; he was devoutly religious and as he himself stated to Agrippa, "after the most straightest sect of our religion, I lived a Pharisee." He no doubt was a man of rectitude and integrity, observing the high standards of life of a believer in the Jewish scriptures. It must be remembered that the Jews of this time had been about 400 years without prophets. They had rejected them and the Lord had given

## **COVER . . .**

*In this model of the Aaronic Priesthood memorial, to be erected on Temple Square in Salt Lake City, and to be dedicated May 15, 1957, the Resurrected John the Baptist is represented in the act of ordaining the youthful Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, May 15, 1829.*

*The completed group of three heroic figures in bronze will be approximately ten feet high, mounted on a four foot granite base—a total overall height of fourteen feet.*

*Dr. Avard Fairbanks is the sculptor and, as attested in the model has caught the moving spirit of this great event in the world's history.*

no more, thus they were left to themselves so far as religious belief was concerned. Being without prophets, they depended upon their scholars and their Elders for their religious training. During this period they had their scriptures, their Temple and their hierarchy and there was among them great zeal for their religion. Their scripture had the prophecies of their former-day prophets who promised them that their King and Messiah would come to them. The promises of the prophets were sufficiently definite that when the wise men came at His birth they were able to tell them where to find Him. Notwithstanding all this, when He came they rejected Him and crucified Him. It was not because they were irreligious that they did this, it was not because they were not zealous in their beliefs, it was because their religion was based upon the scholarship of uninspired men who could not properly interpret their scriptures and who did not have faith enough to fully believe them. Saul was a product of this system and time. He was a determined and persistent persecutor of the followers of Jesus Christ, consistent with the sentiment of his people who disowned and destroyed Him.

While Saul was following this course of bringing followers of the Lord Jesus Christ to Jerusalem to be stoned, he was stricken down by the power of God. As he lay blind and helpless on the ground he heard a voice saying, "Saul, Saul, why persecutest thou me?" In his helpless misery and astonishment he replied, "Who art thou, Lord?" Then came the word that pierced his heart. "I am Jesus Christ whom thou persecutest."

Trembling and astonished he asked the Lord what he would have him do. We are all familiar with what happened. He was directed to a faithful servant of the Lord who laid his hands upon him and healed him of his blindness, had him baptized and united with the Church. Thus Saul, the persecutor, became St. Paul, the great Apostle to the Gentiles, a faithful member of the Church which he had so cruelly persecuted.

In St. Paul's Epistle to the Romans, he clearly described to them their condition. In so doing he describes what his own condition had been, why his people had rejected the Saviour and why he had persecuted Him. He says:

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth.

(Romans 10: 1-4).

During the centuries the Jews had been without inspired teachers, covenants had been broken, doctrines and rituals and practices had been developed which were contrary to the teachings of the prophets, and when the Saviour came, except for some few individuals who had continued faithful, He found the Jewish people under a hierarchy in spiritual darkness. While many of the humble and the

honest and sincere accepted of His teachings, the ruling powers and the great majority of the people had developed "their own righteousness" contrary to "the righteousness of God." We are connected with a parallel to this in religious trends and developments now prevailing. From about A.D. 250 the people of the world in whose midst the Church of Christ had been established, proved disobedient and unworthy, and the prophets and apostles who were the foundation of the Church of Jesus Christ, were taken from them. During perhaps 1600 years, the Church of Jesus Christ was not upon the earth. Neither the humble nor the meek, the great or the wise, knew what constituted the Church of Jesus Christ. They did not have the power to interpret the scriptures, because the scriptures must be interpreted by the same spirit and power by which they are written. There were no authorised teachers among them to teach the gospel nor to administer its ordinances. Even the meekest and humblest had no means of knowing the fullness of the gospel and no way of having membership in the true and living Church of Christ. Fortunately, after many centuries they had the scriptures that we now have and those who were earnest and prayerful, could live honourable and upright lives and worship God in some such way as they might devise among themselves. But the prophets and apostles who were the foundation of the Church, were gone long since.

Returning to Paul's explanation of the condition of the Jews of his time, after pointing out that they were in darkness because they were following their own ways instead

of God's, he, pleading with them to come into the Church, said:

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent?

(Romans 10: 13, 14, 15).

In these instructions he gives to them the key to the whole situation, and that key applies to all today who sincerely desire to belong to the true and living Church of Christ, which as the Bible foretold, has again been set upon the earth through the instrumentality of the Prophet Joseph Smith. They must receive the teachings of the Gospel of Jesus Christ from men who have the authority to teach them and to administer in its ordinances. Unfortunately the world has lost sight of the principle that the Church of Christ was built upon the foundation of apostles and prophets. Jesus called them, set them apart and instructed them, that when the Holy Ghost should come, they should go forth and preach the gospel to all the world, saying that those who would accept it and be baptized would be saved and those who would not would be damned. Men may not take this authority upon themselves, they must be called of God and given authority and appointed to preach the gospel and administer in its affairs. As St. Paul puts it: "How shall they preach except they be sent."

Another thing that seems also

to have been lost sight of is the need to know and obey the true doctrine that the Lord taught, and that through the correct principles and doctrines only, can salvation come to those who believe and practice them. The practice is common to ignore or change the doctrine of the Gospel and to pay little or no attention to its ordinances. Even the divinity of Christ is denied by many professed followers. The Apostle John writes:

Who is a liar but he that denieth that Jesus is the Christ? He is an antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father; (but) he that acknowledgeth the Son hath the Father also.

(John 2: 22, 23)

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

(John 2: 9, 10)

Without teachers sent of God, conflicting sects and denominations have been created without end. And in such confusion and division there cannot be the power of

God unto salvation. One Lord, one Faith and one Baptism, is what the apostles preached to the people and the Lord declared that if they were not one they were not His. He saw the day when this confusion would exist and speaks of it thus:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(Matt. 7: 21-23)

What Saul the Jew did, must in some degree or other be done by all who desire to enter into the true and living Church of Jesus Christ now again upon the earth. No matter how sincere they may be, nor how satisfied with the precepts and doctrine of unauthorised teachers, they must accept the teachings of those who are sent of God. It is they only who are able to teach what the will of the Father is, the doing of which alone will bring entrance "into the Kingdom of Heaven."

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## *True Education*

... Oh the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God.

2 Nephi 9:28, 29.



SALT LAKE CITY, UTAH

## A TOUR OF

*Every year more than a million people from all parts of the world travel to Salt Lake City to visit Temple Square. Many of them come to observe the remarkable buildings found there; some, to learn the truth of the stories of the "Mormons", and some, because they have been told that this is a place that no traveller should miss.*

*The author, Co-ordinator of guide service on Temple Square, has here epitomized from letters and comments, numerous reactions from the many guests who pass through its gates each year. All the observations in this article are either typical or actual.*



STATUE OF JOSEPH SMITH  
ON TEMPLE SQUARE

*I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of them would live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains. Joseph Smith.*



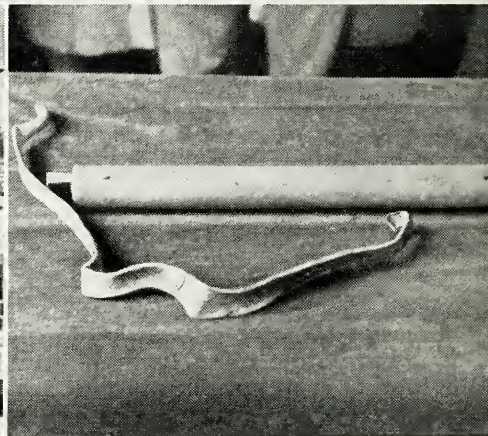
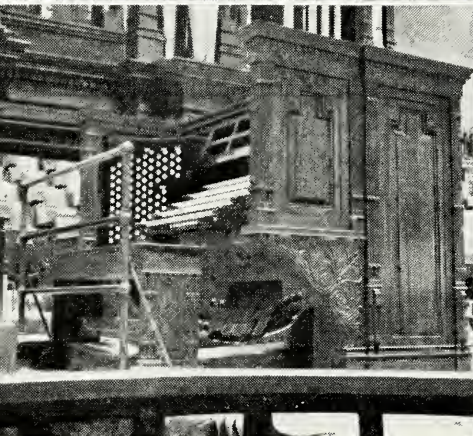
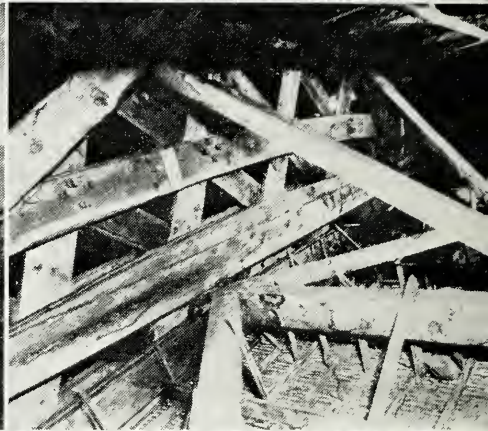
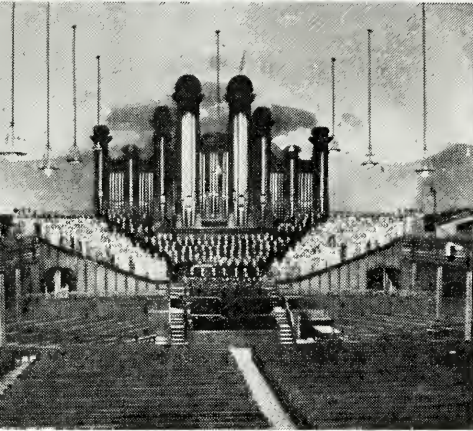
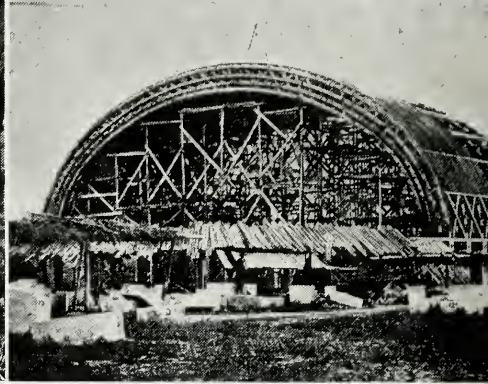
by Russell C. Harris

# TEMPLE SQUARE

AS we approached Salt Lake City our driver said we should not miss visiting Temple Square. We were not surprised at his recommendation as we had been in Cleveland when my wife's mother made the same suggestion. She is devoted to her own religion and we were consequently surprised at her near insistence that we see the "Mormon" headquarters.

The Capital city of Utah proved to be an agreeable surprise. The majestic mountain ranges encircling

the valley, the clean wide streets, lovely homes and the friendly, helpful people in the shops and hotels engaged and delighted us. Even with all this I entered the gates of Temple Square with certain reservations and with a reluctance born of an accumulation of misconceptions. Once inside the walls, however, I felt a most pleasant response to these decorous grounds. There was something sacred in the atmosphere, not to mention in the grandeur of the tall grey granite



THE "MORMON" TABERNACLE, famous for its great oval roof, its remarkable acoustics, for the radio broadcasts which originate there every Sunday, and because it was constructed at a time and under conditions that precluded the use of steel girders and tie rods. It is essentially a great bridgework of timbers, latticed and pinned together with large wooden pins. Left column, top to bottom: Outside view; inside the building with the Tabernacle Choir; the great organ. Right column, top to bottom: Under construction (1860s); the timbers which make up the roof; a typical wooden peg used as a bolt in locking timbers together and a piece of rawhide used in binding such joints.

temple. It is a magnificent spired structure about which we were to learn many interesting things in the next few days.

We had the great good fortune to arrive on a Sunday morning. We have heard the Tabernacle Choir broadcast for many years, but were not fully prepared for the thrill we felt in watching the performance. The Choir, the great Organ and the narrator are superb. We will visualise in retrospect and enjoy the services by radio as we have never done before.

We intended to spend an hour or two in Salt Lake City. We remained for three days. We found ourselves returning to Temple Square every day of our stay. In addition to the broadcast we attended several organ recitals. We followed a number of guides on tour, and in each case heard a forthright message told in a distinctive fashion, each guide frank and genial and delineating different doctrines, scriptures and historical events, each in his own way. Running through all the stories we found the same strain of conviction, of certainty.

We met our first guide following the Sunday morning broadcast. I don't remember his name, but he was a tall, soft-spoken, personable young man who proved to be a physician. He indicated that he was one of more than a hundred and thirty guides who spend an hour or two each week on Temple Square. We later learned that these guides, some of the busiest, most influential people in the city, leave their businesses or offices or, on off days, their homes, to meet guests on Temple Square who number over a million each year, and who come from all parts of the world.

We were impressed with many things in a few short days. Perhaps the thing which struck us as most unusual was the sincerity of this first guide—this young medical man who talked so lucidly and with such assurance about spiritual things. There could be no questioning his conviction as he related a challenging story and matched his philosophy with bible scriptures.

When we later remarked of these things to the young lady at the desk, we learned other astounding facts. We were told that there are more than a dozen other medical doctors, an equal number of dentists, lawyers, university professors and others all holding responsible positions in the community. Almost without exception they have other assignments in the church—a church with no professional clergy where these men and others holding the "priesthood" serve without pay as bishops (ministers), stake presidents, Sunday school superintendents and teachers, about which assignments we learned just a little during our stay.

As we progressed on the tour I felt a sense of serenity and happiness I had never known before. I had never felt so moved and I am not one who is easily moved. I shall not soon forget the guide's description of the Seagull Monument as a "tangible representation of the belief of our people in the God of the scriptures—a personal Being in whose image man has been created." He is, "Our Father which art in heaven". All men being His children, all men are brothers. He loves us as His children and does everything possible to make us happy. As a part of this purpose He has sent His prophets



### THE OLD HOUSE

*The oldest house now standing in Salt Lake City built in the Autumn of 1847, shortly after the arrival of the "Mormon" Pioneers. Now roofed over and protected from the elements, it stands in the south-east corner of Temple Square.*

and finally His Son, to teach us a better way—to teach us the truth which will bring happiness. This thought has stayed with me: a God whose purpose it is to make us happy.

Inside the chapel or Assembly Hall we heard a further explanation of a matter which has perplexed us for some time. Some of our friends have contended vigorously that "Mormons" were not Christians. As a matter of fact, we found out they are not Protestants; neither are they Catholic. They constitute a third category—a restored church. In other words, they say, God has spoken again in this day and has sent His messengers to bring back the authority of His priesthood. This was necessitated by the turning away from the teachings and the church of Christ which He established while He lived on earth. In the guide's words, there has been an "Apostasy." My background still leaves me with

reservations, but I confess I am unable to argue with the scriptures, with history or with the logic. We affirm, said the guide, that the Church of Jesus Christ of Latter-day Saints is the church of Jesus Christ in the latter days. "Mormon" is a nickname. I didn't remember until much later, and didn't mind, that we had heard little about the Assembly Hall itself.

We next followed our personable young friend to the Tabernacle. This is a remarkable building. It is plain, simple and yet wonderfully unusual. It is a dome-shaped auditorium 150 feet wide and 250 feet long, seating about 8,000 people and housing a magnificent organ. We sat in the rear of this building and heard a man 200 feet away drop a pin and whisper to us in such a way that we could hear almost as clearly as if we stood beside him.

We were amazed at this, and of

# Salt Lake Temple

- BUILDING THE FOUNDATIONS  
1850's



- THE LAYING OF THE CAPSTONE  
1893



- AS IT STANDS TODAY



the moving story of the construction of this charming structure in the middle of a desert before the arrival of the railroad. We were greatly impressed by what we saw in this building. But, we were even more impressed by what we heard. As I look back on it now I can see that this was true of all the places we visited. They were beautiful and in a way awe-inspiring. But they were basically very simple.

This was true also of the religious doctrine we heard. It was simple, but much more impressive and compelling than were the buildings and monuments. Time and again I found myself thinking, that's as it should be. Why hadn't I thought of that? It seemed simple and obvious and yet at once profound. Our ministers have taught us little of these matters. I wondered why not, for most of the

things the guide mentioned in some way verified by scripture. These things sounded true!

We heard that religion ought to be more than a Sunday activity. It must be a way of life if it is to serve its purpose. Religion should care for all the needs of man, physical, intellectual, social and spiritual. We examined what these people do to provide for these needs. I began to perceive that they act and live as if they believed the principles.

At this point I began to make a note or two. The doctor said, for example "the glory of God is intelligence." He said also "man is that he might have joy" and explained to us that this is a fundamental principle of the teachings of this Church and the teachings of the Saviour. He told us that God intends that we shall be happy



#### *THE SEA-GULL MONUMENT*

*—consists of two bronze birds in flight mounted atop a granite shaft, at the base of which are bronze plaques depicting the story behind this unique monument. It was erected by the Church in 1913 to commemorate the mercy of God to the "Mormon" Pioneers in the events of the early summer of 1848*



*GUIDE TOUR. This is typical of the many guided tours which are conducted around Temple Square each day. The speaker can be seen at the right side of the picture. He is one of over 130 such guides who freely spend an hour or two each week on Temple Square.*

here, and that His purpose is to bring to pass our immortality and eternal life hereafter. All this, he said, is restored truth, and we know it today by means of revelation direct from God. By this time I was almost prepared to believe it.

In a way, the highlight of our visit in this city centred around the Temple. Build it so that "it will endure through the Millennium," Brigham Young instructed his followers as they began forty years of toil and sacrifice to rear the Temple of their God. In the midst of a

desperate struggle to survive in a desert wilderness, these hardy saints fashioned this imposing monument at a cost of three and a half to four million dollars which they did not have.

We were surprised to hear that public services are not conducted in this building. This, we were told, is a partial explanation for our not being invited to visit the interior of the building. The Temples of this church, and there are ten of them now in use, serve the membership of the Church for certain



TEMPLE SQUARE IN WINTER

sacred purposes, such as baptism, marriages and other essential ordinances. In the Temple are taught the purpose of life, where we came from and where we go after earth life. Eternity means exactly what it says; not only that we live after death but that we lived before we were born. As spirit children of our Father in Heaven, we lived a pre-mortal existence in the presence of God. I had read certain of the scriptures mentioned in this connection by the guide. They have heretofore meant nothing to me. In the life hereafter we shall be tangible persons. Our spirit will reunite with our physical body which will then be perfected and immortalised. We shall work, play, live and love in an eternal future with endless possibilities for growth and progress. We will know each other as friends and relatives. In order for us to be together with our families, said the guide, we must be married in a temple by the authority of God's Priesthood, for time and eternity—for this life and for everlasting life.

Near the end of the tour we faced a life-size statue of the Prophet Joseph Smith. It was interesting to learn that this was the man through whom the "restoration" of the Church had been brought about. We had heard much of Brigham Young but little of this man who, according to the guide, prepared the way and set a pattern for the things later done by Brigham Young. Joseph Smith was a prophet who spoke the will of God to his followers after having seen in vision, God the Father and His Son, Jesus Christ. He was one of a series of great prophets who have, at various intervals, revealed the word of God to man. I had no doubt that the guide believed what he said. Without being sanctimonious he was undeniably sincere. He was thoughtful, intelligent and educated and had an assurance about his convictions which I have not seen before. And the thing most distinctive about him was his religion. I have appraised these things at some length. You could be proud of a son like this man.



We learned a few things about the ancient, gold record from which the Book of Mormon was translated. It tells an interesting story into which, said the guide, is woven the gospel of the Master. This is not the Mormon Bible. The book, which is a sacred and secular history of some of the ancestors of the American "Indians" is used along with the King James translation of the scriptures. It is a supplement and not a replacement. It is used by this Church to testify that Jesus is not simply a great moral teacher, but is what He claimed to be—the divine Son of God.

We covered nearly ten thousand miles on this trip through Canada, United States, and Mexico. The happiest memories we have of all this travel were the few days spent on Temple Square and in Salt Lake City. I can truthfully say that I have never seen such genuine courtesy and goodwill demonstrated any where as in Salt Lake City. It is so different that I have come to the conclusion that (here is) a devout people with a deep religious heritage and that herein lies the secret. I enjoyed every minute of my visit and particularly within the walls of Temple Square. Some day I shall return.\*

\* From a letter received at Temple Square



*ASSEMBLY HALL. Completed in 1882 and standing on the south-west corner of Temple Square, the Assembly Hall is used for local conferences of the Church and civic functions.*

# “ HEIRS OF GOD AND JOINT HEIRS WITH CHRIST ”

by Paul Banham

*President, Oxford Branch*

**G**OD is a title and not a name. It is a title fully applicable only to a certain type of man, a type whom we describe as “glorified,” “exalted,” “enthroned on high,” or “perfected.” It is a title partially applicable to another type of man whose perfection of character is such that, although he is not yet “exalted” by all the requirements of the gospel, he is “glorified” and acceded powers denied to those less faithful. So Jesus as a pre-existent spirit was called *God* and was glorified with His Father.

By nature these men had come to abhor sin, not because they were never in its vicinity, but because they met and turned aside from it instinctively. Such is the nature of their personality, and for this reason we accord them the highest respect of which we are capable. We call that respect “worship.” We know that our spiritual calibre is not of a kind with theirs, because we can itemise all our compromises with evil, and this they, perhaps, never could have done.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:9).

So speaks the Man who is God. We regard the corruption of our physical framework; the transitoriness of our material pleasures; the pre-occupation of the world with economic survival, sometimes to the exclusion of spiritual considerations; the unrestrained indulgences of basely acquisitive companions, and, too often, of ourselves as well; and the prophetic voices in a moment of remarkable synthesis begin to have especial significance:

For the natural man is an enemy to God . . . (Mosiah 3:19).

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him . . . (I Cor. 2:14).

Neither can any natural man abide the presence of God, neither after the carnal mind. (D. & C. 67:12).

But they harkened not, nor inclined their ear, but walked in the counsels . . . of their evil heart, and went backward, and not forward.

(Jer. 7:24).

The legacy of this “nature” were we left to it exclusively and hopelessly is a condition depicted as “carnal,” “sensual,” and “devilish,”

“to every good work reprobate,” etc. But we were not thus to be left, and for a reason which our circumstances in the world very often find it perilously convenient to forget. It was a matter of grace. The title, *God*, and all its omnipotent securities were to be extended not to him who sought them for reasons of power, but to whom it pleased God to be thus gracious, because of His faithfulness in all things, and in despite of man’s former sinful nature. The natural man, for ever in debt to the sinless Jehovah who made this merciful plan effective, was to know a way of having his sins expunged, of transforming his nature, and, as it pleased the Father, to be accorded the Holy Title. He was to “escape the corruption that is in the world through lust,” and to be made a “partaker of the divine nature.” He was to discover the grace of a gospel which exalted as well as saved.

The mirror was set up. Man saw through it darkly, yet God had given him something to see. Line upon line the heavens dispensed their formulae for advancement: man pursued them precept upon precept. He learned that the sight of his eyes was often faulty, but faith, the lens of a spiritual vision, when he lived for it was not. He stopped forgiving, he stopped refusing resistance to any man, he stopped his extensions to the second mile, and the third, and the fourth, only when God bade him do so. He had two men to feed, the one with bread that he might exist, the other with every word proceeding from the mouth of God that he might live. He drew his water from two wells, a cistern that prolonged his days, and the fountain of living waters, the eternal source of which knew not days nor years nor millennia. He was a god in the germ to whom the word of God had come; an heir of incorruptibility; a candidate for celestial quickening. He was forsaking the “natural man.” Two crowning aspects of God’s grace remained, however, before he joined the apostle as a “new creature in Christ,” and as he contemplated their extent and grandeur and responsibility he wondered all the more at his Heavenly Father’s beneficence.

Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect. (III Nephi 12:48).

This Jesus said some time after His resurrection when, as He had earlier indicated to His Galilean apostles, all things had been given Him in heaven and in earth. The “natural man” has always stood with some misgiving before this pronouncement, unwilling to accept its practicability, and deeming it something of a heresy that he should be thought capable of being cleansed from all his sins. His visions of redemption are grandiose conceptions of another world, and he frequently dulls his ears to the prophets who remind him that repentance, restitution, and forgiveness for him who understands the gospel are as much principles which must be observed before he leaves the world as ordinances of baptism, confirmation, priesthood, and marriage. If he knowingly or wilfully neglects them he is denied for ever the presence of his Heavenly Father. Thus of the terrestrial glory the prophet has written,

...these are they...who received not the testimony of Jesus in the flesh, but afterwards received it. (D. & C. 76:74).

And again, "these are they who are not valiant in the testimony of Jesus." (Doc. 76:79). Jesus did not believe that the idea of man's becoming perfect in his sphere was blasphemous. "I have overcome the world," (John 16: 33) he said,

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

(Rev. 3:21).

And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him. (D. & C. 88:107).

One does not overcome the world by leaving it through death: only by determinedly walking out of it while he is yet alive.

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. (D. & C. 133:14).

How is it to be done? With help from God. What is that help? Grace. What is the nature of such grace?

We walk by faith and not by sight: we move in a physical world with hazy intimations of another: we succumb to worldliness and tremble before spirituality: we transgress the law and await its punishment. We yield to the natural man. But God says, "Add to your faith, virtue: and to virtue, knowledge: and to knowledge . . . godliness." (II Peter 1:5, 6). And we try. We accept the preliminary obligations of the gospel, admit the omnipotence of God, and ask Him for help in finding an exit from the world. The first great dispensation of grace follows: the gift of the Holy Ghost. It admits us into God's world; it crowns His former gift of faith with knowledge; it raises us above our normal limits of perception and shows us things to come; it effects the remission of our sins as with the purifying and burning of a refiner's fire; and, if it remains with us unsullied, it sanctifies men

. . . unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God. (D. & C. 84:33, 34).

The percentage of God's children who attain such a condition is frighteningly low. It means that they have ceased to transgress the laws of the gospel, for such transgression is sin.

Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God. (I John 3:9).

It requires more effort than most are willing to expend in order to attain so blessed a state. It requires a continuous vigilance for that "seed," the presence of God in man through the Holy Ghost, to remain.

And by giving heed and doing these things which ye have received, and which ye shall hereafter receive—and the kingdom is given you of the Father, and power to overcome all things which are not ordained of him — . . . blessed are you . . . (D. & C. 50:35, 36).

Is any man equal to such grace? To how many disillusioned men even now would faith alone be counted the greatest of God's gifts? Yet to some who expend the necessary effort He adds knowledge beyond their ability to contain, visions which they describe as "unutterable," and discernment that pierces immediately the innermost recesses of the

hearts of their contemporaries. It is such men who speak most frequently of the partition between our "natural" and God's "spiritual" world as a "veil" and to whom the Lord says

... the days will come that you shall see him (God); for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D. & C. 88:68).

This is not a restricted promise from God's point of view, but an open invitation to all men who hunger and thirst after righteousness: they shall be filled with the Holy Ghost.

... your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. (D. & C. 88:67).

It is the promise of Immanuel, God with us, and the "unspeakable riches" of eternal life:

... it is given to abide in you: the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things; which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice and judgment. And ... this is the plan of salvation unto all men ...

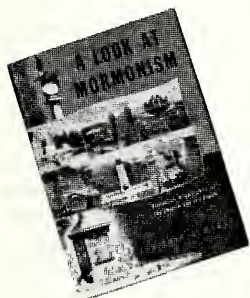
(Moses 6:61).

Why would not Paul and all who understood its significance be preoccupied with the matter of grace? But God was yet to extend that grace to men in a form more challenging and responsible than the various gifts of the Spirit. He was to implement those gifts to the exaltation of His faithful children and provide a machinery without which they could be neither operative, continuous, nor effective among men in overcoming the world. He gave them Priesthood.

*(To be continued next month)*

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## Book of the Month



### A LOOK AT MORMONISM

*compiled by Benjamin Alward*

Three hundred and seventy-five picturesque black and white photographs highlighting achievements of the Church and its people. Every department of the Church is represented, in attractive pictures. This modern approach will hold readers' interest from first page to last, and give them up-to-the-minute views of the Church throughout the world. Size 7 x 10. Price £1 3s. 6d.

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# Happy Birthday

THE month of May marks another anniversary in the life and accomplishments of the *Millennial Star*. It was in the same month of the year 1840 that its publication first began, being authorised by the eight members of the Council of the Twelve Apostles who were in England at the time. Parley P. Pratt became its first editor.

It has been published continually since that time and stands today as the oldest of the Latter-day Saint publications still being printed. In the list of those who have served as its editors and associate editors can be seen the names of some of the greatest men that the Church has produced.

During the past 117 years the *Star* may have changed somewhat in its appearance, its style may have progressed with the times and the mechanics of publication and distribution may have improved with newer and better methods, but the purpose of its existence and the overall message of its pages remains the same—to declare proudly and clearly and without compromise the message of the Restoration of the true gospel and of the future advent of our Saviour upon the earth.

Today, as before, those who contribute to the *Star* are the General Authorities of the Church, other outstanding Church leaders, teach-

ers and authors, and the Presidency, and members and the missionaries of the British Mission.

In the *Millennial Star* of June 15th, 1845, there appeared a paragraph which can be just as sincerely and just as truthfully expressed by the editors today:

“We trust that the present number of the *Star* will be found interesting and instructive to our readers, and they may rest assured that we will spare no exertions necessary to make the *Star* the vehicle for communicating all that we can ascertain calculated to strengthen and build up the Saints of God.

“But in accomplishing this object, we have to depend upon the patronage of our brethren and sisters throughout the land; and we trust that every presiding Elder, whether of branch or convergence, will exert themselves to promote the sale of our publication.”

As we wish the *Millennial Star* another happy birthday, let us recognise the record it has established, the standards it has maintained and the heritage it possesses, and let us feel a desire to “exert ourselves” in promoting its sale and distribution to those within and without the Church, that it might be an increasingly effective means in the hand of the Lord in feeding the souls of the Saints and spreading the truths of the Restored Gospel.

## *Awards*

Philip Green of the Birmingham Branch has achieved the award of Master M-Man.

Ena Jones Heap of the Liverpool Branch has achieved the award of Silver Gleaner.

Jean Hicks of the Sheffield Branch has achieved the Golden Gleaner award.

This brother and these two sisters are to be congratulated on their fine efforts.

---

## **Think it over . . .**

If the forces of evil relaxed their vigil as do so many of our leaders of youth, there would be less evil.

If more of our leaders of youth were as persistent as the forces of evil, there would be more righteousness.

—L. A. P.

## BRITISH MISSION

## *Branch and District Activities*

### **Birmingham**

Forty-seven people gathered together on March 24, for the first meeting in the new Nuneaton Chapel. This is a large house standing in a large garden and much work has been done by the Saints to make it usable for the many activities which have been planned.

The Birmingham District has a new Presidency. President Frank E. Bailey who served diligently as District President for two years decided to emigrate to Canada and his position was filled by President

John H. Kitsell. For many years President Bailey was a spiritual and temporal leader in the District and was the first District President not to have an American accent. If he ever decides to return there will always be room at the inn.

A "Tramps Supper" was held by Birmingham M.I.A. on March 5 and nineteen tramps arrived in torn coats, seatless trousers and soleless shoes. One who arrived with a sleeveless shirt left with shirtless sleeves; he was the one who was seen to eat his supper from a sole torn from his left shoe.

Proof that tramps are democratic was shown when President John H. Kitsell arrived at the supper in ordinary clothes, he was made to turn his coat inside out. Later as he sat with the elite of Birmingham's paupers, he was heard to remark, "This is what comes of paying an honest tithing!"

A good time was had by all the Northampton Saints who attended the Branch social on March 30. Part of the entertainment was provided by Brother and Sister Jackson who showed slides of some of the places they had visited.



*Missionaries, members and friends outside the new Nuneaton Branch Building.*

### **Bristol**

Bournemouth M.I.A. held a Valentine Party on February 11. A number of rather hectic games were organised by Brother and Sister Babidge whilst the heart-shaped cakes were made by Sisters Carpenter and Kilby.

### **Hull**

The first of the seasons Budget Socials was held by the Grimsby Branch recently. The refreshments were provided by the Relief Society assisted by Mrs. Lennahan. Relief Society room was used as a

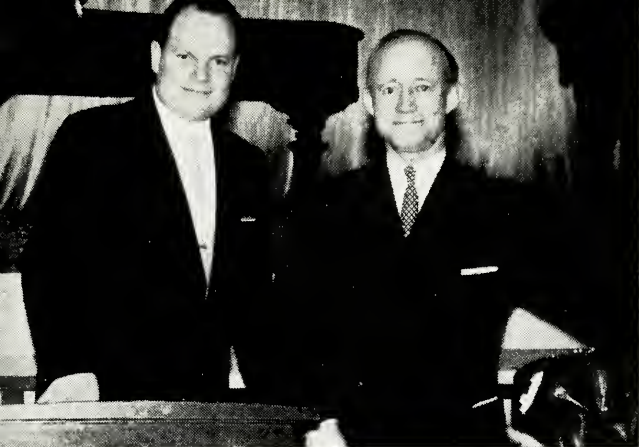
café, small tables being borrowed from some to give the atmosphere of a restaurant. This was voted a very good idea and a change from having the refreshments passed round in the recreation hall itself. A very good comedy act was presented by Sister Janet Lloyd and Miss Maureen Tooley and Sister Agnes Hammond played the piano. All present agreed that the new piano was a great improvement and would add to the pleasure of the Saints and their friends at future socials. Brother Leslie Bushell as M.C., kept the games and dances moving very smoothly and those who attended agreed that this was the best social that the Branch had ever held.

A Primary Social and Dance was held at Grimsby on March 22. The ever faithful Relief Society Sisters and Sister Sharp, the Primary Mother provided excellent refreshments. The younger members of the Branch had an enjoyable Rock 'n' Roll session to music from Brother David Jenner's record player. One of the games was called "Dressing the Mummy", the idea being that three of the Brethren each had a roll of narrow paper to wrap around three of the Sisters, starting at the feet and continuing right up to the head, the sister who looked the most realistic mummy was declared the winner. All the Saints are looking forward to Grimsby's next social event.

### **Irish**

Belfast M.I.A. held a dance on February 9, to raise funds for the Budget and Maintenance Fund. The evening was organised by Sister Pamela Carway and Brother Joseph Ditty Snr. Sweets, chocolate and refreshments were sold in





*President Robert F. Williams of the Liverpool District and President Clifton G.M. Kerr of the British Mission at the recent Liverpool District Conference.*

the Belfast Branch shop during the dance. The Saints were happy to welcome back Brother Joseph Ditty Jr. who has recently completed a mission in the Newcastle District.

### **Liverpool**

Liverpool District held a wonderful Conference on February 17 at Southport. Blessed with a fine day there was a large gathering of Saints from every Branch. The theme was taken from Alma 34:32 and every session was indeed a spiritual feast. A special feature was the "man and wife" programme, and Branch Presidents and their wives spoke and also gave the invocations and benediction. During his talk President Clifton G. M. Kerr made reference to this and stressed the growing need for a happy family life. The spirit of the Lord certainly prevailed throughout the day and as one speaker put it, "Everyone went away with the feeling that they had had their batteries re-charged."

House parties were recently held in the homes of Brother and Sister Corless and Brother and Sister George Doughty of Preston, the proceeds from these events went

to the Sunday School and Building Fund respectively.

The inauguration of the new Rawtenstall Dependant Branch took place on March 17 at the home of Brother and Sister Jack Vernon. A sweet spirit prevailed during the service and many stirring testimonies were borne. This Branch now meets in a rented hall.

Blackburn Branch held a "Valentine" social on February 16. The Recreation Room was gaily decorated and the walls were attractively covered with red hearts and valentine mottoes, even the refreshments had a "Valentine" flavour. On March 23, a "Mad Hatter" social was held. Prizes were given for the craziest home-made hats and the fashion-parade provided much amusement.

Preston Relief Society Birthday Party was held on March 16. Thirty-five members attended and enjoyed what turned out to be one of the most successful socials held in the Branch during the past year. There was a lovely sit-down meal with a beautiful birthday cake made by Sister Edna Doughty. This was cut for distribution by Sister Gertrude Corless (President) and Sisters Ellen Nutter and Elsie Scott all of whom are very long



*Peterborough Branch's "Hill Billy" band performing at their recent M.I.A. Concert on March 9, left to right: George T. Quesne, Douglas Brammer, Peter Williams, Vern Fritz, Cecil Guscott.*

serving members of the Church. The entertainment which followed was under the capable direction of Sister Alice Hughes and included several amusing sketches.

### **London**

Newchapel Relief Society held their Anniversary Meeting in the home of their President, Sister Joan Cunningham on March 14. The spiritual message presented was uplifting to all present.

West Drayton Priesthood held a Chili Dinner on March 8 at the home of Brother and Sister Ludwig. An enjoyable time was had by

all who attended and the proceeds went into the Branch Funds. To wind up the month's activities, the Relief Society held a social on March 22 to celebrate the Society's birthday. After a few games, each member was asked to give a small turn and it was surprising and pleasing to discover how much hidden talent there was in the Branch.

### **Manchester**

The District Social held in the Bury Branch was a most enjoyable affair. Sister Joyce Heywood (M.I.A. Supervisor) had worked

very hard to prepare a programme calculated to give an outlet for the varied talent participating. The Primary children struck the right note at the beginning in a song routine with their Primary Mother-Sister June Lomas—they put into effect the song “Getting to know you” and went to shake hands with people in the audience, first asking their names and introducing themselves.

Bury Branch celebrated Mother's Day in a very delightful way, the two Missionaries, Elders Seely and Palmer, presented each mother with a buttonhole and talks were given to pay tribute to mother.

A very enjoyable Sunday School Social was held at Oldham on March 9. There were games and dancing with refreshments provided by the Branch members.

Each month Wythenshawe M.I.A. has a night out and in March it took the form of a visit to the theatre to see a fine performance of Agatha Christie's play “The Hollow” and the Saints had a fine time trying to guess “Who-dunit”. On the following M.I.A. night everyone enjoyed a Hot Pot Supper instead of a meeting. Several of the brethren rendered musical numbers which if not always tuneful were at least ear-splitting and very sporting. One of the items on the programme was a game called advert acting organised by Brother and Sister Clarke.

### **Newcastle**

Sister Race of Chester-le-Street who has been a member of the Church for fifty years, celebrated her eighty-sixth birthday on March 3. She is a grand old lady who is still young at heart and still has a beautiful complexion even though her hair is silver. She has a very

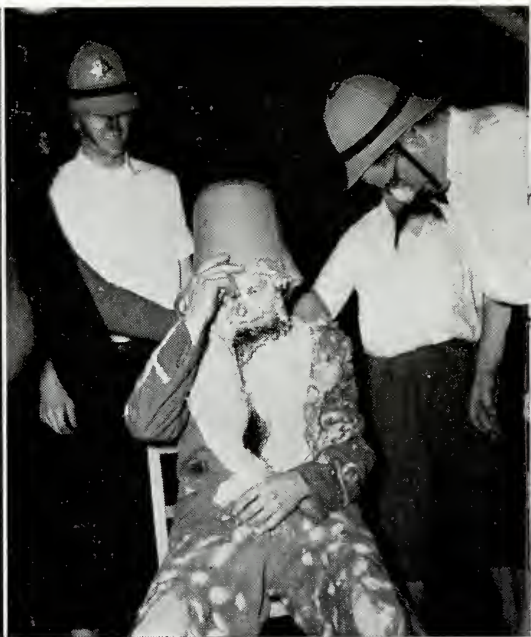
bright testimony and is always ready to entertain with stories of life as a Latter Day Saint fifty years ago. Sister Race lives alone in her spotless two-roomed cottage and is an inspiration to all who visit her.

A pie and pea supper and dance was held by Newcastle Branch on March 23 to augment the Building Fund. A delicious meal was served, after which Rock 'n' Roll records started the dancing off with a swing.

March 29 saw a happy crowd of children at Newcastle Primary enjoying a party in honour of Lee Hewitt who had attained the age of seven years. All the children contributed towards the food and enjoyed the games which followed.

### **Norwich**

Ipswich Branch held its Annual M-Men-Gleaners Banquet on February 6. Fifteen M-Men and Gleaners enjoyed a delicious meal prepared by Sisters Nina Rogers and Marion Munsee. Sister Rogers acted as Mistress of Ceremonies and members of the class provided entertainment after the meal. The members of the Branch joined together in a Farewell Social for Brother and Sister Gary Munsee, Sister Pamela Helton and Brother Lee Black on February 16. These two young couples are leaving for the United States. Fun and games were enjoyed and refreshments were served to the forty members and friends who were present. President Jack Jacobs presented each couple with a Church book and a card signed by all who attended. The Branch will sorely miss the help of these active members. The Branch Primary children surprised Sister Munsee who had served nearly two years as Primary



## *ENTERTAINMENT ACTIVITIES DURING NOTT*

Mother, with a special Farewell Party on February 19. Games were played, refreshments were served and a gift purchased from the contributions of the children, was presented to Sister Munsee.

### **Nottingham**

Loughborough Branch held a Primary Social recently at which a Skiffle Group entertained. These boys were between the ages of fifteen to seventeen and were excellent players. Their organiser is fifteen years old and the Branch hopes that these boys will be very successful for they certainly put their talents to good use.

Over one hundred members and friends assembled in Nottingham for the District Gold and Green

Ball on March 16. The theme was "Under the Sea" and decorations of fish, sea-weed, anchors etc., were made by the M.I.A. A painting of the ocean bed by Brother Ernest Stevenson was very much admired. Dancing was to the Raygeon Dance Band with Brother Geoffrey Harris as M.C. Sister Rhoda Tinson supervised the refreshments and a "Crossing the Line" ceremony organised by Brother Kenneth Poole livened up the interval. Brother Donald Bland as King Neptune, Ray Needham as Court Barber and Derek Cuthbert as Court Physician, proceeded to mete out punishments to Sister Amy Bryant, Brother Richard Olson and Elder W. Kerr. These proceedings were taken in good



## INGHAM DISTRICT'S GOLD AND GREEN BALL

part including doses of medicine, shaving with porridge and branding. President Oliver Storer just escaped by putting Brother Poole himself on the spot and Father Neptune deemed the upturned porridge bucket to be a fitting crown for such an important person.

Derby Branch members were invited to a party given by the Relief Society on March 23. Sister Rhoda Tinson, District Relief Society President was the guest of honour. After a meal, the M.I.A. provided the entertainment and helped to make the evening a great success.

### Scottish

A Basket Supper was held at Edinburgh on March 23. This

proved to be a good way of providing food for a social as the baskets brought were very full and there was more than enough to eat for all who attended. A special treat was the conjuring act put on by Mr. Walter Day. Brother and Sister Parker and their two sons were presented with gifts from the Branch in appreciation for all the hard work and love they have given to the Branch during their stay in Edinburgh. They returned to the United States during April. Also during the evening a Friendship Book was presented to Sister Eleanor Watson as she is leaving the Branch to be married in the United States.

Aberdeen Branch held a social evening on March 26 the highlight

of which was an Easter Parade. Everyone had to make an Easter bonnet and the judges certainly had a hard time deciding on the best two but finally awarded the prizes to Sisters Lilian Parle and Lena Robertson. Marquetry classes have been started in the Branch and the members are busy making Pictures of the Temple.

The first Garden Work Party was held at Paisley on March 2. The Branch would like to thank Elders Nielson and Roberts for the excellent food which they provided.

A great attraction at Paisley M.I.A. is the country dancing class. This is attracting many young people into the church. Two young men who are not members come and play their guitars and help make the meetings very successful.

### **Births and Blessings**

Brother and Sister T. Green of Edinburgh were blessed with a baby daughter on March 23.

A son was born to Sister Stewart of Belfast on December 31.

The infant daughter of Brother and Sister Milligan of Darlington was blessed by her father on March 31 and given the names Marion Mann.

A son was born to Sister Evelyn Galashan of Belfast during January.

Three babies were born in the Glasgow Branch during March, a son to Brother and Sister Adams, March 19, a son to Brother and Sister Proctor, March 20 and a son to Sister Marshall on March 24.

To Brother and Sister Latham of Derby, a daughter born on March 19.

Victoria, the baby daughter of Brother Eric and Sister Marion Heaton, was blessed at Oldham on March 17. She was born in Nicosia, Cyprus on October 7.

Alan and Lesley Cryer were blessed by Brothers McCorry and Bates at Wythenshawe on March 3.

President and Sister Cawley of West Drayton were blessed with the gift of a daughter, Deborah Louise, on March 21.

A son was born to Sister Dawn and Mr. F. Crawford of Luton on February 19. He was blessed by Brother Marion W. Heaps on March 10 and given the names Anthony John Lee.

A daughter was born to Brother and Sister Stanley Smithson of Leeds on February 18, she was



*Sister Rose Thompson and Brother James Thompson after their wedding at "Ravenslea," South London.*

blessed by her Father on March 3 and given the names Patricia Elizabeth.

### Engagements

The engagement of Sister Alma E. Tinson, daughter of Sister Rhoda Tinson of the Nottingham Branch, to Brother Richard L. Olsen of the U.S. Air Force stationed near Ipswich, was announced on March 16th at the Nottingham Gold and Green Ball.

Sister Kathleen Holmes became engaged to Brother John Alan Trevor on March 10th. Both are members of the South London Branch. Their wedding date will be announced later.

### Marriages

On March 11, Sister Rose Evelyn Adkin of Newchapel Branch was married to Brother James Allison Thompson of Edinburgh Branch in the South London Chapel by President Clifton G. M. Kerr. The happy couple afterwards left for Switzerland where they were sealed for time and eternity in the Berne Temple.

The wedding of Sister Joan Sutcliffe and Mr. Roy Carpenter took place at Burnley on March 30. The honeymoon was spent at Blackpool and the couple will reside with the Bride's Mother as the Bridegroom is currently serving with H.M. Forces.

### Deaths

Mary McCune Allen of Belfast Branch, Irish District

Margaret Lochart McLean McQuistan of Glasgow Branch, Scottish District



*Sister Joan Carpenter and Mr. Roy Carpenter at their wedding on March 30th.*

Margaret McKay McCulloch of Glasgow Branch, Scottish District

William Russell of Glasgow Branch, Scottish District

Elizabeth Thurn Vice of Leicester Branch, Nottingham District

Edith Shepherd of Nottingham Branch, Nottingham District

Sister Edith Shepherd of Nottingham Branch passed away on February 11 at the age of seventy-nine. Although unable to attend meetings for some years owing to illness, her testimony and love of the gospel was undiminished to the end. When she was in better health Sister Shepherd attended every Church meeting and was loved by all who knew her. The funeral service conducted by President Harold Jacklin was truly beautiful and a fitting tribute to this dear sister.

**ORDINATIONS :**

**Birmingham District**

Walter E. Coleman of Birmingham to Elder  
 Terence King of Derby to Priest  
 Horace Bull of Derby to Priest  
 Frank Culley of Northampton to Priest  
 Cyril Langford of Northampton to Teacher  
 Arthur James Turvey of Northampton to Teacher  
 Leslie Arthur Rowland of Northampton to Deacon  
 Walter Allen of Northampton to Deacon

**Bristol District**

Edward John Mahoney of Southampton to Deacon  
 David Clary Mason of Cheltenham to Priest  
 Keith Leslie Bruton of Cheltenham to Deacon

**Hull District**

Kenneth Trotter of Scarborough to Elder  
 Albert Brown Wardle of Scarborough to Priest  
 Derek Saville Adams of Scarborough to Priest  
 David Gummer of Scarborough to Teacher

**Irish District**

William James Mitchell of Belfast to Deacon

**Leeds District**

Arthur Leonard of Huddersfield to Deacon  
 Jeffrey Crowther of Huddersfield to Deacon  
 Jeffrey Warriner of Dewsbury to Teacher  
 George Frederick Watson of Dewsbury to Priest

**London District**

David Paul Mount of St. Albans to Deacon  
 John Wood Dawson of St. Albans to Deacon  
 Bradley V. Cannon of West Drayton to Elder  
 Collin Redman of St. Albans to Deacon  
 Geoffrey Derek Hohhs of St. Albans to Deacon  
 Eric Howard Lock of Reading to Deacon

**Manchester District**

Ronald Eades of Ashton-Hyde to Deacon

**Norwich District**

Major D. S. Overton of Peterborough to Elder

**Nottingham District**

Edward Evans of Hucknall to Deacon  
 Leslie George K. McKay of Nottingham to Elder  
 Frederick W. Mansfield of Leicester to Elder  
 Dennis Camps of Hucknall to Deacon

**Scottish District**

Robert Logan of Edinburgh to Deacon  
 George E. Jefferson of Edinburgh to Teacher  
 Terence George Parle of Aberdeen to Deacon

**Sheffield District**

Donald Greenfield of Sheffield to Priest  
 Frank Gregory of Sheffield to Priest

**Welsh District**

Edwin John Turner of Cardiff to Deacon  
 George Alfred H. Poynor of Cardiff to Deacon

**CORRECTION:** The name of Michael Dewsnup of Bury Branch, Manchester District, who was listed last month under *Baptisms*, should have been included instead under *Ordinations to Teacher*.

# MISSIONARY ACTIVITIES

**ARRIVALS:**

March 26, 1957

Elder Samuel Eldon Francis  
 Elder LaMar Johnson Helquist

*From*  
 Springville, Utah  
 Blanding, Utah

*Assigned to*  
 Bristol  
 Manchester

April 3, 1957

Elder David Nathaniel Bench  
 Elder Gordon William Bullock  
 Elder Duane Cook Hunsaker

Salt Lake City, Utah  
 Provo, Utah  
 Garland, Utah

Irish  
 Birmingham  
 Liverpool

**TRANSFER:**

\*Richard Stewart Knight

*From* Hull *To* London Office

*Date Effective*  
 March 10, 1957

**RELEASES:**

April 1, 1957

Douglas Brammer  
 Elsie Hollingsworth Brammer

*From*  
 Salt Lake City, Utah  
 Salt Lake City, Utah

*Districts*  
 Bristol, Sheffield, Norwich  
 Bristol, Sheffield, Norwich

April 10, 1957

Barbara Loraine Phillips

Duncan, Arizona

Scottish, Newcastle, Nottingham  
 Norwich, Leeds  
 Nottingham

Barbara Barnes

Ogden, Utah

April 12, 1957

Albert Neff Smith  
 Darwin Searle Martell

Salt Lake City, Utah  
 Burley, Idaho

Nottingham, Birmingham  
 Nottingham, Newcastle, Irish

\*Travelling companion to 2nd Counsellor in the Mission Presidency.





**ELDER  
DOUGLAS BRAMMER**



**SISTER  
ELSIE BRAMMER**



**SISTER  
BARBARA L. PHILLIPS**



**SISTER  
BARBARA BARNES**



**ELDER  
ALBERT NEFF SMITH**



**ELDER  
DARWIN S. MARTELL**

**BAPTISMS:**

**Bristol District**

Jasmine Green of Cheltenham  
Richard Andrew John Lewis of Stroud  
Margaret Joyce Thorne of Weston-super-Mare

**Hull District**

Jack Spurr of Hull  
Dene Grant of Hull  
Marjorie Taylor of Grimsby  
Ronald Phillip Taylor of Grimsby  
Susan Jane Eley of Grimsby  
Joseph Henry Thistleton of Hull

**Irish District**

John Ferris Deveney of Belfast  
Nancy Reid Deveney of Belfast

**Leeds District**

Evelyn Rawson of Bradford

**Liverpool District**

Ellen Catherine Scott of Preston  
Graham Ambrose of Preston  
Kathleen Ambrose of Preston  
John Ambrose of Preston

**London District**

John Bateman of Romford  
Barbara Alicia Joan Bateman of Romford  
George Albert Postance of Romford  
Elsie Beatrice Postance of Romford  
Eugenie Blanks of Romford

Harold Charles Blanks of St. Albans  
Richard Chell of Romford

**Manchester District**

Alan Brown of Oldham  
June Brown of Oldham  
Eric Cryer of Wythenshawe

**Newcastle District**

Joseph Warrander Riley of Middlesbrough  
Arthur Brodie of Newcastle  
John Thomas Andrew Dale of West Hartlepool

**Nottingham District**

Laura Margaret McKay of Derby

**Scottish District**

Helen Haig Crawford Easton of Airdrie  
Thomas Love Easton of Airdrie  
William Charles Montgomery, Jr. of Glasgow

**Sheffield District**

Maurice Booth of Sheffield  
Betty Booth of Sheffield  
Sidney Alfred Houghton of Sheffield  
Agnes Houghton of Sheffield  
John Alfred Houghton of Sheffield

**Welsh District**

Michael Joseph Butler of Cardiff  
Catherine Christina Moodie of Newport  
Alan Rome Moodie of Newport

*“Filled to capacity”* ●

# 127th ANNUAL

Reports of progress in the Church throughout the world, and words of counsel and guidance for the year ahead were given from the Salt Lake City Tabernacle as the Church met in its 127th annual general conference.

General sessions were held Friday, Saturday and Sunday, April 5, 6 and 7, and were presided over and conducted by President David O. McKay, assisted by his counsellors in the First presidency, President Stephen L. Richards and President J. Reuben Clark Jr.

By Friday morning thousands of visitors had arrived in the city for the conference sessions, including several special trains and chartered.

## GENERAL

In the statistical report read in the Saturday morning session, it was announced that membership in the Church of Jesus Christ of Latter-day Saints increased 59,457 in 1956 to total 1,416,731 at the end of the year. During the same period, the Church showed total expenditure of £19,733,883 for ecclesiastical purposes, an increase of £162,073 over 1955. President McKay declared that the past year had been one of prosperity and progress in every phase of Church activity.

In all of the sessions the Tabernacle was filled to capacity. The proceedings were also televised and relayed on radio throughout the western part of the United States, and the Saturday evening priesthood meeting was carried on direct closed circuit relay to priesthood assemblages throughout the nation.

## CONFERENCE

*Conference crowds* ●



**U**PON YOU my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

D. & C. 13